

Christian Science Explained By One Who Is Qualified By Authority

Large Audience Hears Judge Clifford P. Smith, of the Board of Lectureship of the Mother Church

The annual lecture on Christian Science was delivered in the Elks Temple Thursday evening last under the auspices of First Church of Christ, Scientist, of Ashland, Ore., by Judge Clifford P. Smith, member of the board of lectureship of the Mother Church, The First Church of Christ, Scientist, of Boston, Mass. Judge Smith was introduced by Bert R. Greer, who spoke in part as follows:

Ladies and Gentlemen: Prejudice has been itself since creation building barrier in the way of human progress. It has stood out against every forward movement in science, religion, liberal art and intellect.

Always the dominant mental trait has been to cling to the old and deny the new—to adopt doctrines long accepted and hold them as ultimate truths.

It is not strange, therefore, that this trait proves dominant in considering theology, for religion touches the mainspring of human sentiment. It has been the all-absorbing topic of the ages. Sages have written on it; messiahs have come and gone; books of inspirational writ and of theology have been accepted, revered, and in turn rejected, and have passed away with the age that developed them.

Jesus, the Christ, came with a message into an age not prepared to receive it, and prejudice crucified him and revealed in the thought that his system was destroyed. But his proved the most humane doctrine ever advocated and the best moral philosophy ever taught—appealing so strongly to the minds of men that it became the religion of civilization.

In spite of prejudice, human society advances and the aggregate mind of man reaches out after truth in harmony with that advancement.

Even the Christ failed to satisfy all minds on the identical relation of God to man. How far does God interpose in the affairs of man? Is the intimate tie between man and his creator based on faith or conduct? Does man come closer to God through belief or intellectual understanding, and to what extent does spiritual union with God affect physical man? These are all yet matters of wide debate.

Christian Science is a system dealing with these relations, and while I am not a Scientist, I realize that a doctrine appealing so strongly as Christian Science does to such great numbers of informed, thoughtful men and women—to persons deep in research and reasons—challenges our earnest and respectful consideration.

Ignorance always is spiritual bondage. Truth only will make men free. Thoughtful persons will curb prejudice and seek truth wherever it is to be found, for to persist in error is both foolish and profitless.

I note with pleasure the tendency of the age toward investigation. Under its power old things are passing away and all things are becoming new.

The present generation stands with face to the future—with past errors it has nothing in common—it seeks truth, not precedent, as the sure guide to its future faith and conduct. Therefore, wise persons assume receptive mental moods toward whatever doctrine seems sound in principle.

We have here tonight a man with a message—a judge profound in investigation—mind trained in analysis and tongue eloquent in debate.

He comes to explain a system that he believes has led him to a better understanding of the true relation of God to man. We will receive him with attention and give his theme our earnest consideration.

It is my privilege and pleasure to introduce to this splendid assemblage Judge Clifford P. Smith.

Judge Smith spoke in part as follows:

Christian Science is a way of living that finds its chief inspiration, its perfect illustration and its complete proof in the teaching and example of Jesus. It reveals, awakens and develops the divine possibilities that exist, latently, in every one. It shows how to throw off the disabilities, the disabilities and the liabilities that have been imposed on men by ages of wrong thinking, and how to gain their true manhood. It explains the so-called miracles of Jesus as acts of power, spiritually natural and absolutely lawful, which exposed the falsity of the material sense of nature and law.

Christian Science destroys and prevents disease by lifting thought above the cause and condition of disorder into the kingdom of God—into the atmosphere of divine Truth and Life. It reforms social conditions by giving men motives and ideals that are workable as well as altruistic. It defines the obligation of the individual, not only to God, but to his fellow men, in terms of love and service. It exhibits the spiritual power which justly belongs to goodness. It proves that heaven is not merely the future home of the righteous, but the present reward of right thinking and right doing.

Being compassionate, helpful and spiritual, it is Christian. Since it is methodical and calls for exact knowledge and is based on Principle, it is Science.

Christian Science has now been taught and practiced long enough for its effects to be observed in a very large number of cases. In this manner a great quantity of evidence has accumulated to prove its effects are exceedingly wholesome. Consistently practiced, it produces moral, mental and physical health with a corresponding degree of happiness.

You have doubtless heard of, and you are probably acquainted with, the type of religionist who cannot enjoy a period of thorough happiness without coming to twinges of conscience and expecting to be the victim of some calamity. No such state of thought is begotten by Christian Science, in which joy and peace are natural as well as rightful and belong to what Paul described as "the full assurance of understanding."

Such being the case, it is reasonable to inquire why every one who hears of Christian Science does not hasten to avail himself of its benefits. It meets human needs, and it does so in the way that promises to deliver humanity from the bondage of evil. Are the reasons valid which would prevent you or me from making a thorough inquiry into this subject? This is a fair question; and I will therefore examine as many of the arguments designed to turn people away from Christian Science as I can within the time which you have put at my disposal.

Perhaps the most frequent objection urged against Christian Science is that it denies the divinity of the Christ. What Christian Science does teach on this subject is of such vast importance to all mankind that I wish to examine this question particularly before taking up another topic. In the writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, the divinity of the Christ is often affirmed and never denied; hence this charge, as it is commonly made, does not present a clear statement of the real issue.

The fact is that what Christian Science denies is not the divinity of the Christ, but the belief that Jesus is God and the correlative theory that God consists of three persons. This is the real issue; and of course it is one that ought to be referred to Jesus and settled by his own utterances as recorded in the New Testament. The doctrine that would defy

him is within the scope of the subjects on which he spoke, and if it were true, he would have confirmed it explicitly. But such is not the case; on the contrary, the gospel records of his teaching show, both negatively and affirmatively, that Jesus did not teach that he was the Deity, nor that God consists of three persons. He expressed the desire to be glorified, but never to be deified.

On looking through the gospels we find that Jesus frequently spoke of himself as distinct from God. For instance, he said, "Ye believe in God, believe also in me." He referred to himself with other men as worshipping God—"We know what we worship." Again he plainly said that he was a man—"a man that hath told you the truth."

Once he had a dispute with the Jews on this very question. They took up stones to stone him and he asked them, "Why?" They answered, "For blasphemy, and because that thou, being a man, makest thyself God." In reply he did not deny that he was a man, but he corrected them on the other point. His words were, "I said, I am the son of God." Surely in these circumstances if he were God, he would have said so. If the Deity were three persons of whom he was one, he would not have spoken as he did. He was not the person to dodge an issue; there was nothing equivocal about him; and this incident occurred at the feast of the dedication in Jerusalem, where he was virtually speaking to all who had ears to hear.

There is another incident, recorded in three of the gospels, that ought to be conclusive of this question. In this he said, "Why callest me good? None is good, save one, that is God." This saying is squarely contrary to the theory that Jesus was God, and it is equally contrary to the theory that God is three. Jesus was, as Mrs. Eddy has said, a "Godlike and glorified man" (Science and Health, page 54); but his words show that even he was wholly dependent on the Father. His was a reflected glory; he reflected the goodness of God; and this is the true function of all men.

In order to understand the word "Son" as used by Jesus we must consider his use of the word "Father," for each of these words is the counterpart and complement of the other. In the gospels we find that he spoke not only of my Father, but of the Father, your Father, and our Father, and that he used these titles interchangeably. This fact of itself proves that he did not regard himself as a member of a trinity with the Father.

But there is further proof from his own lips. Several of his utterances plainly imply that the same relation to God in which he stood is the divine birthright of other men. Thus he spoke of other men as sons or children of God, and he expressed his whole aim and object in the words, "That where I am, there ye may be also."

It is to be observed, moreover, that the words "Father" and "Son" as Jesus used them expressed both kinship and likeness, both relation and kindred nature. They denoted that the nature of God is imaged or reflected by man; that is, by the real man. This is what Jesus meant when he said, "He that hath seen me hath seen the Father." As Mrs. Eddy has explained, "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man." (Science and Health, page 26.)

That Jesus did not teach that he was identical with God is again clearly shown by what he said in prayer for other men: "The glory which thou gavest me I have given them; that they may be one, even as we are one." The unity with God which he claimed was therefore a relation with the divine Spirit or Mind which belongs to every man. It was evidently the mental and spiritual unity of all men with their divine Principle, which he had given them to understand and demonstrate.

From these premises the conclusion inevitably follows that the belief in Jesus as God is not a merely academic error; it is not a mere question of theory or doctrine. For those who maintain or accept it, the deification of Jesus obstructs the very

way of salvation. For those who entertain it, this belief constitutes an obstacle in "the new and living way," "the way of the truth," which he showed.

The essence of his work was the illustration or exemplification of what is practicable for us; but his life would furnish no example unless he were a human person "in all points tempted like as we are." It was essential to all that he sought to accomplish that we should "follow his steps;" that we should overcome evil and rise above discordant conditions as he did; that is, from the same plane or status of being and by virtue of the same law and power.

The end and aim of his entire endeavor was to serve his fellow men, and there ought to be no doubt as to the nature and method of his service. We have his own authority for saying that it was teaching; it was enlightening the world; it was bearing witness unto the truth. His entire ministry was a concrete lesson by which he objectified the truth or reality of man's being.

Such a service would have been vain and useless, indeed it would have been impossible, if the truth which he proved were not as true for us as it was and is for him. Happily for us, it was the reality of man's being brought to light. Hence it was that Jesus said, "Because I live, ye shall live also."

Jesus, therefore, must have been human; but the Christ is divine. A sentence written by Mrs. Eddy will explain our view of his dual personality. "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." (Science and Health, page 26.)

There is another point that needs to be emphasized in this connection. It is this: The belief that Jesus was able to do what he did because he was God not only tends to perpetuate a mortal and material concept of man, but it also tends to limit and obscure the knowledge of the only true God.

To understand the love which Jesus manifested one must understand that Love is God; that is, divine Love, or divine Principle, is God. To comprehend the life which Jesus reflected one must perceive that divine Life is God. To appreciate the intelligence which Jesus showed forth one must see that God is Mind and that divine Mind is God. To grasp the spirituality and truth which he expressed one must apprehend that God is Spirit and is Truth.

To get the meaning of the so-called miracles which Jesus wrought one must know the divine law and power which made them possible. To understand whatever he did or was, one must understand that God is the Principle of every right action and of all true being. Every evidence of good is a witness to the Principle of goodness, and this divine Principle is God. Hence it was that Jesus said, "He that seeth me seeth Him that sent me."

The object, then, of what is called the incarnation was fulfilled when God was made manifest to human thought through man; and the atonement or at-one-ment was revealed when the real man was proved to be inseparable from God and entirely separate from evil.

How, then, did the belief that Jesus is God originate? The Jews had always been monotheists. The Shema, declaring the oneness of God, was the cardinal point of their faith; and it was expressly approved by Jesus. When and why did his followers formulate the doctrine of the Trinity?

The first part of this question can be answered somewhat definitely. The growth of this doctrine can be traced in the creeds which came into use by the Christian churches of the second and third centuries. As to how this belief or doctrine originated, the evidence is not so clear. It is possible, however, and perhaps it is probable, that this theory got its start from misunderstanding an incident related in one of the gospels. After the crucifixion and resurrection, when the doubting Thomas was at length convinced that Jesus was alive in spite of all that evil could do, he uttered the words, "My Lord and my God." Of course this was a

mere exclamation. But if it was more, it would only indicate that when a doubter is once convinced he is liable to go to the other extreme.

It is sometimes supposed that the word "Lord" as used in the New Testament authorizes the doctrine that Jesus is God; but not so. The primary meaning of this word (and the Greek word which it represents) is "one who has power or authority," whether God or man. In a secondary sense it is a title of honor or respect. Jesus used this word to denote superiority or supremacy in various relations. In this way he used it with reference to a householder in relation to his house, with reference to a man in relation to the sabbath, and with reference to himself in relation to his disciples. But it is fairly evident from the contexts that he never used this word nor any word, to designate himself as God.

One more question respecting the divinity of the Christ remains to be explicitly answered. It is this: Who or what is the Christ? In the Bible the word Christ is used with three shades of meaning. It is used as a synonym for the Messiah whose advent was the subject of Jewish prophecy and expectation. It is used as a title given to Jesus because he fulfilled the Messianic prophecy and expectation. It is also used to denote the character or office of the divine Saviour as that which exercises or manifests the saving power of God.

Mrs. Eddy has adopted this Biblical usage. Consequently with it she has furnished a definite statement of the Christ on which both Jew and Gentile may unite. That is, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." (Science and Health, page 583.)

This is a definition for every era and for all time. Thus it was that Paul spoke of the Christ as having delivered the children of Israel from certain forms of evil at the time of the exodus from Egypt; and thus it is that the Christ actually can be with every one always, "even unto the end of the world"—even unto the end of error.

Another argument against Christian Science is so vague and inaccurate that it is difficult to define. Perhaps for this reason it has affected more people than were aware of its influence. The gist of this argument is that Christian Science was not discovered by some one else.

Human nature is disposed to discredit the ability of any particular person to render the world a great spiritual service. Especially is this the case where the individual who has rendered such service is not one whom the world had thought of as prepared in its own way for religious leadership. History has more than once exposed the fallacy of this attitude, but it persists nevertheless. Slander and invective have usually fallen upon those who have served the world in this manner, but they would not convince any one were it not for the concurrence of this trait of human nature.

It should be understood, however, that Christian Science is not something invented by Mrs. Eddy; no more than the Ten Commandments were invented by Moses. It was unfolded to her and through her in the manner foretold by the Master in his prophecy of the Comforter or Spirit of Truth: "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." In this way Mrs. Eddy has been the means of making known to human understanding the science of God and His universe, including man, and especially this science as applied to the redemption of humanity.

So far as Mrs. Eddy is concerned, her fitness for this service is now proved by her having accomplished it. The Christian Science movement has now become world wide; and its wonderful redemptive value is a fact of authentic history—a fact that cannot be reversed nor turned back.

The facts of Mrs. Eddy's personal history are simply told in a biography by Sibyl Wilbur, which can be found in most of the public libraries. As an authentic account of an illustrious woman this book is well worth

a thoughtful reading. I shall not try to sum it up here, but will quote what was said of Mrs. Eddy by one who observed her in her youth.

From the time when she was a girl of 15 until she married at the age of 22, Mrs. Eddy resided with her parents at Tilton, New Hampshire, where the Rev. Enoch Corser was pastor of the Congregational church. He received her into this church when she was 17, and five years later officiated at her wedding. Meanwhile he was her pastor and to some extent her tutor. Himself a man of mature years and liberal culture, his contemporaneous evidence is of course entitled to much weight.

In these circumstances Mr. Corser once said of Mrs. Eddy to his son, Bartlett Corser, with such earnestness and emphasis that the words were preserved for history: "Bright, good, pure, awe, brilliant. I never before had a pupil with such depth and independence of thought. She has some great future, mark that. She is an intellectual and spiritual genius."

Showing this promise in her youth, Mrs. Eddy had reached the age of 45 when she discovered Christian Science and entered upon her larger career of service to mankind. Spiritual growth and scientific attainment had in the meantime prepared her to receive and impart this comprehensive view of divine reality.

Mrs. Eddy was fully aware of the importance of Christian Science. No one foresaw its healing and saving efficacy so well as she. It was therefore but natural that she should cherish the right to be known as its Discoverer. But the only token in behalf of humanity was a truthful record of her life; and the only demand which she made on her followers was that they should make good use of her discovery; that they should preserve and promote the understanding of genuine, operative Christian Science, so that the so-called human mind may increase in goodness until the claim of a mind separate from God disappears.

This being the case, there is not the slightest reason for regarding Mrs. Eddy with either emotional ecstasy or personal worship; but there is abundant reason why mankind in general, and Christian Scientists in particular, should feel and express for her the utmost gratitude, love and reverence.

Mrs. Eddy never sought a personal following. The Church of Christ, Scientist, has gained members only as those who have come to Christian Science have gained a better life. Surely there can be no cause for offense in this. It is the object of all churches, and none of them need feel a loss when a man finds in Christian Science what he could not, or even did not, find elsewhere. The spiritual vitality of this Science is proved by what it has already accomplished; but this is only a foretaste of the benefits that will accrue to humanity as it is more widely understood and practiced.

To the wise of this time Christian Science healing is the sign of man's complete dominion over evil. It signifies that no ill or evil—no harmful event or condition—is either lawful or natural; none is inevitable; none but what can be overcome with the law and power of God. Christian Science simply makes practical the ideal of worship and service set forth by Isaiah: "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

Christ Jesus once said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." In other words, that only is real and enduring of which God is the author. All evil, whether called moral, mental or physical, is illusive, destructible and unreal because it is contrary to the nature of the only cause and creator. This is the basis on which true healing is accomplished; therefore every case of healing wrought by the divine Principle on which Christian Science is founded not only gives reason for hope in other cases, but it advances the time when the last vestige of evil will be expelled from human experience and the great Teacher's declaration will be fulfilled. [Advertisement.]

Snake Mother Fights for Young

Monte Briggs has an exhibit of four rattlesnakes in a bottle of alcohol at his store. They are youngsters eight or ten inches long and are from a family of thirteen which Monte's brother-in-law, Don Whitney, and some Hornbrook pals captured in the California hills a couple of weeks ago.

Mr. Whitney states that they found the two old rattlers and eleven young ones while out hunting. It was the shedding season and the old ones were too blind to see where to strike. The daddy of the bunch crawled into the rocks and thought he was hid, but was snared with a shoestring and tied to a bush. He couldn't see his captors but at the slightest movement of the bush or a stick poked at him he lunged and bit viciously.

The mother rattler stood her ground and fought for her young despite her blindness. Don says he has more respect for rattlesnakes since he saw the exhibition of mother love that she gave. He says it

was actually pitiful to see her stay in the open and fight and at the same time keep her rattles going to call her young to her and try to protect them.

The little ones were all around her and the boys could not get near her with a forked stick and finally gave the bunch a charge of shot which killed the old one and several of the little ones. The little ones fought with might and main when their captors put forked sticks on their necks and pinned them down. They were finally captured, however, and the four which Monte has on exhibition crawled into the bottle voluntarily in the hope of escaping. They keeled over as soon as the alcohol touched them.

Saturday's Mail Tribune: The Bullis interests this morning distributed rails along Main street for their electric line. The work of installing them will begin about October first. Another consignment of rails arrived Friday night and are being unloaded today. They are sixty-foot, ninety-pound rails, the same heft as those now in use on the main line of the Southern Pacific. Shipments of ties and an increase of the working forces are due next week.

Mid-Valley Fair A Big Success

Gold Hill held the first annual Mid-Valley Fair Saturday, and drew a crowd of 1,000 people, with a day full of features, chief among which were the salmon and an Indian war dance around a campfire by a half hundred children. People from all parts of the valley attended, and at night a carnival spirit prevailed that marked the mining city as first-class entertainers.

Sports marked the afternoon. The boys and girls of the high school played a game of ball, and the boys won 10-3. The girls' egg race was won by Daisy Lyman, the sack race by Leroy Dugny, the pole climb by Horace Jones, the potato race on horseback by Ralph Darling, fancy driving prize to Sprague Riegel.

An eugenic baby show with about fifty babies on display was held, but the prizes have not been awarded in this department.

The judges were Jack Morrill and Horace Pelton. L. P. Brown was chairman of the committee in charge,

which was composed of Joe Beeman, F. W. Dodge, C. W. Martin and Sprague Riegel.

That night a dance was held that drew dancers from all over the county. The fair was voted a big success by everybody, and worthy of future support.

The Gold Hill band of twenty pieces, traveling in several autos with banners advertising the fair, was in Ashland Thursday and gave a very pleasing concert on the plaza.

Honey Output Will Total 20 Tons. Medford, Sept. 29.—Muller and Berrian, the honey kings of the Rogue River Valley, are gathering their crop, which will be about 20 tons, most of which will be shipped to Seattle, Portland, Spokane, Chicago and Canadian points. Some of the crop will be used on the pancakes of the residents of Manila. Five apiaries are maintained by Muller and Berrian, and this year has been the most successful since starting.

Amos Nininger was in Medford last week to close up a deal whereby he takes over the interest of his partner, Mr. Mackie, in a forty-acre orchard tract in Sams Valley.

BARGAIN TIMES.

Oregonian and Tidings From Now Until January 1, 1915, for \$2.50.

We have made special arrangements whereby we can give the Oregonian and Tidings from this date till January 1, 1915, for \$2.50. This offer holds good only until November 1. After that the price will be \$2.75 for the two for twelve months. This will be applied to either old or new subscribers. Payments strictly in advance.

Those taking advantage of this offer during September will receive both papers for 15 months at the price of one year.

Lieutenant T. W. Hammond, of the Presidio, has been ordered to West Point to coach the football team there this year. He is a native of Ashland and spent his boyhood here. He is a brother of Mrs. J. H. Turner and has many friends in Ashland who will wish him success in his new field.

France has more than 4,150,000 women workers.

HAS PHOENIX FOUND THE SAME?

The Answer is Found in the Straightforward Statement of a Phoenix Resident.

We have been reading week after week in the local press of Ashland citizens who have been rid of distressing kidney and bladder troubles by Doan's Kidney Pills, and we have often wondered whether the same high opinion of this medicine is to be found in our neighboring towns. This frank and earnest statement by a well-known and respected resident of Phoenix will set this doubt at rest: H. Schurman, carpenter and builder, Phoenix, Ore., says: "Doan's Kidney Pills have been used in my home to good advantage and we have always found them exactly as represented. One of my family was in bad shape with kidney trouble and short use of Doan's Kidney Pills sets him right."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States.

Remember the name—Doan's—and take no other.